

QVERELA
SIVE,
DIALOGVS
Animæ & Corporis
Damnati.

*Quem aiunt S. Bernardum
ex nocturna Visione
composuisse.*

Ex vetusto Codice discripta.

Per GVLIEL. CRASH.



LONDINI,
Ex Officina Georgij Eld, sump-
tibus Leonardi Becket.

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THE
COMPLAINT
OR
DIALOGVE,

BETVVIXT
The Soule and the Bodie of
a damned man.

Each laying the fault vpon
the other.

Supposed to be written by S. BERNARD
from a nighty vision of his,
and now published out of an an-
cient Manuscript Copie.

By WILLIAM CRASHAW.



LONDON,
Printed by G.E. for Leonard Becket,
and are to be sold at his shop in the
Temple neere the Church, 1622.

THE
COMPLAINT
OF
BY

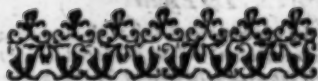
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To the Worshipful,
my worthy beloved friends,
Hugh Hare, Richard Brown-
low, George Crok, and Iohn
Walter Esquires, Benchers of the
honourable society of the inner

TEMPLE.

Mercy, Grace, and Peace.



He end, and highest hap-
pinesse of a Christian
man, is to honour God
in this life, and to dye
well: the way to die well
is to liue well; and no
better prouocation to good life, nor prepa-
ratiue to a good death, then a continuall and
serious meditation of the mortality of this
life, the certainty of our end, the vncertainty
when and how, the terriblesse of the last
iudgement, and the account that each one
must make then, who haue not made it here
before, & crossed the debt-book of their sin

The Epistle

by the Lambe of God. This made an ancient Father crye out: *When I thinke of that day, I feare and tremble, for whether I eate or drinke, or what euer I doe, I thinke I heare that terrible Trumpet sounding in mine eares: Arise yee dead and come to iudgement.* And to this end, the holy men of elder times willingly entertained all occasions that might helpe them in these holy cogitations.

One euidence thereof is this short and sweet Dialogue, which (as a fore-runner of others that may follow) being diuulged, and desired by many to be englished, I am therefore induced to make it common: This being an age that needeth all helpe to holinesse, and incitements to deuotion: And this the rather in as much, as though it was made in the mist of Popery, euen not long after the Diuell was let loose; yet is it not tainted with Popish corruption, nor scarce smels of any superstition, whereas it is stuff with godly truthes, and wholesome instructions. My thoughts intended and dedicated it to your selues, and that worthy, vertuous, and religious Gentleman, now with God, (the brother to one of you in nature, and to you all in faithfull Christian loue.) But seeing he needs it not, God hauing prouided better things for him and his soule now feeding on finer foode in Gods glorious pre-

Dedicatorie.

presence, and blessed vision of the Deity: take you it therefore, and that part of profit that might heereby haue salue to him and that part of my loue which heerein I shewed, him diuide among you: and as hee hath left behinde him to this Society, and all that knew him, the sweete smell of a good name, for his many religious and morall vertues: so let me leaue behinde me this little Monument of the much loue my heart owes you, and shall bee willing to iustifie by my best seruice, as to this whole and honorable Society in generall, so to your selues in particular. To whom (without wrong to any other, I speake it) I haue beene peculiarly beholden, and by whom my studies haue beene much aduanced.

Now the God of Grace and Mercy, so guide you in the wayes of holinesse and good workes, that at your ends your body may not blame your soule, nor the soule the body, but both soule and body may haue cause to glorifie God their Creatour, Redeemer and Sanctifier, in whose loue I leaue you, and rest yours in all Christian duety.



INTERLOQVNTVR.

{ Auctor.
Anima separata.
Corpus exanime.
Dæmones.

AUCTOR.

Notus sub silentio,
tempore brumali
Deditus quodammodo
sensui spiritali :
Corpus carens video
spiritu vitali.
De quo mihi visio
fit sub forma tali.

2. Cum dormirems paululum
vigilando fessum

The



THE SPEAKERS.

- { 1. *The Author.*
2. *A Soule departed.*
3. *A dead Carcasse.*
4. *The Devils.*

THE AUTHOR.

IN silence of
a Winters night,
A sleeping, yet
a waking spirit:
A livelesse body
to my sight
Me thought appeared
thus addight.
2. In that my sleepe
I did descry,

A Dialogue betwixt

*Ecce quidam spiritus
noviter egressus*

*De praelito corpore,
vitijs oppressus,*

*Corporis, cum gemitu
plangebatur excessu.*

*3. Iuxta corpus anima
stetit & ploravit,*

*Et eam cum gemitu
sic interrogavit:*

*O caro miserrima!
quis te sic prostravit?*

*Quam munus tam prospere
pridie ditavit.*

*4. Nonne mundus pridie
tibi subdebatur?*

*Nonne te provincia
tota verebatur?*

*Ubi nunc familia
qua te sequebatur?*

*Cauda illa florida
iam nunc amputatur.*

*5. Non es nunc in curribus
de petris quadratis,*

the Soule and the Bodie.

A Soule departed
but lately
From that foule body
which lay by,
Wailing with sighes
and loud did cry.

3. Fast by the body
thus she mones,
And questions it
with sighes and grones.

O wretched flesh,
thus low who makes thee lye?
Whom yesterday
the world had scene so high?

4. Wast not but yesterday
the world was thine?
And all the Country
stood at thy deuotion?

Thy traine that followed thee
when thy Sunne did shine
Haue now forsaken thee
(O dolefull algeration!)

5. Those Turrets gay
of costly Masonry,

Sed.

A Dialogue betwixt

*Sed nec in Palatiis
magne largitatis,
Nunc delata feretro
Parua quantitas,
Laces nunc in tumulo
Breniere satis.*

*6. Quid tibi Palatia,
profunt vel quid ades?
Vix nunc tui tumulus
bene capis pedes,
Quęquam falso indicans
a modo non lades,
Per te data nobis est
in inferno sedes.*

*7. Ego inquam anima
nobilis creata,
Ad similitudinem
Domini formata,
Dēis & virtutibus
multis decorata,
At ab illa Anima
quantum (heu) mutata,
8. O caro miserrima,
mecum es damnata*

And

the Soule and the Body.

And larger Palaces
are not now thy roome,
But in a Coffin
of small quantity,
Thou lyest interred
in a little tombe.

6. Thy Palaces, what helpe
they thee, or buildings?
Thy graue vnder's
of largenesse for thy feet:
Henceforth thou canst
hurt none with thy false iudgings,
For thy misdeeds
in hell we both must meete.

7. I, I poore soule
oh I, a noble creature,
Formed and made
in likenesse of my God,
Adorn'd with graces
of most comely feature
Am now so chang'd
as fouler then a Toad.

8. O wretched flesh
with me that art forlorne,

A Dialogue betwixt

*Si scires supplicia
nobis praparata
Vere, velis dicere
ben quid fui nata,
Utinam ad tumulum
de ventre translata.*

*9. Nec est mirum fateor,
quia dum vixisti,
Quicquam benefacere
me non permisisti;
Sed semper ad scelera
pessima traxisti,
Unde semper erimus
in dolore tristi.*

*10. In pœnis acerrimis
sum & semper ero,
Nulla lingua seculi
dicerent pro vero,
Unam pœnam miseram
quam infelix fero,
Sed quod magis dulce
veniam non spero.*

*11. Ubi nunc sum prædia
qua tu congregasti,*

the Soule and the Body.

If thou couldst know
how sharpe our punishment is
How iustly mightest
thou wish not to be borne,
Or from the wombe
to tombe to have beene hent.

9. This I confesse
no wonder, for in life
To one good deed
thou neuer wouldst agree;
But to each greatest sinne
didst runne with strife;
For which, for ever
we must damned be.

10. I am, and ay must be.
in bitter paine,
No tongue of living man
hath power to tell
One of the smallest
torments I sustaine,
Where (which is worst)
I must for ever dwell.

11. Where be those Lord-ships
thou hast laid together?

Uel

A Dialogue betwixe

*Vel celſa palatia
turres quas fundasti,
Et nummorum copia
quam tu plus amasti,
Gemma per quas annulis,
digitos ornasti.*

*12. Vbi lecti strati sunt
tam miri decus:*

*Vasis mutatoria
varii coloris.*

*Species aromatatum
placidi ſaporis,*

*Vaſa, menſa, gauſapa-
ninei canderu.*

*13. Vbi modo valucres
vel caro ſerina,*

*Vel murena nobiles,
vel electa vina?*

*Non vituli nec
redolent coquina.*

*Tali peccatoribus
imminet ruina.*

*14. Tua domus qualiter
tibi modo places*

Thy

the Soule and the Bodie.

Thy lofty Palaces,
thy Castles strong?
Thy heapes of gold
which were thy chiefest treasure,
Thy Rings and Jewels
which about thee hung?
12. Where thy rich beds,
thy sumptuous Tapestrie,
Thy change of rayment,
many coloured vesture?
Thy dainty Spices
(baites of luxury)
Plate, Tables, Carpets,
and rich furniture?
13. Where now thy wilde Fowle,
and thy Venison,
Thy dainty fishes,
and thy chosen wine?
In thy now Kitchen
meate is dressed none
Such plagues for sinners
God doth still assigne.

14. How lik'st thou now poore
thy latter lodging, (foole,
Sins

A Dialogue betwixt

Eius nonne summus as

super nasum iacet ?

Iam clauduntur oculi

lingua tua tacet :

Nihil tibi superest

quod iam lucro vacet.

15. Quicquid dudum misero

congregasti me,

Dolo, fraude, senore,

metu, vel rigore :

Longena per tempora

magno cum labore,

A te totum rapiunt

mors, lumen, humore,

16. Non modo circumdatis

amicorum choris,

Cum per mortem cecidis

flos tui decoris :

Rapiter cuiuslibet

vinculum amoris.

Tua iam tristitia

cessavit uxoris.

17. In tuis parentibus

A modo non speres,

The

the Soule and the Body.

The roose whereof
lyes euen with thy nose?
Thy eyes are shut,
thy tongue cannot be iogging,
Nothing of profite
rests at thy dispose.

15. What erst thou hast
most wretchedly beene scraping,
By vsury, deceit,
rage and oppression,
In all thy life, with toyle
and greedy gaping,
Are hid by death
in earth and putrification.

16. Thou art not now
begirt with troopes of friends,
The flower of all thy beauty
lies in dust:
The bands of euery loue
doe heere take end,
Yea, thine owne wife
now thinkes all teares vniust.

17. In thy left kindred
henceforth trust no more,

Quia

A Dialogue betwixt

Quia sibi remanent
Terra, Bacchus, Ceres,
Et thesauri copia
pro qua penias feres:
Mortem tuam breuiter
plangit tuus Heres.

18. *Non credo quod Mulier*
tna, sine nati

Darent quinque ingera
Terra sine prati.

Vi nos qui de medio
sumus iam sublati,

A penis redimerent,
quas debemus pati.

19. *Iam scis caro misera,*
quàm sit male tuta,

Mundi nequius gloria,
fallax & versuta:

Repleta doloribus,
vitijs polluta,

Et veneno daemonum
nequeter imbuta:

20. *Pretiosis vestibus*
non es nunc induta,

For

the Soule and the Body.

For, for thy Vine-yards,
fields of grasse and corne:
And (which thy plagues encrease)
thy treasured store:
Few dayes (know foole)
thy after Heires will mourne.

18. I doe not thinke
thy Wife or Children left
Would lose one penny,
or one patch of lands:
For vs which are from her
and them bereft,
Though it might quite vs,
from these horrid bands.

19. Now wretched flesh thou seest
how nought reputed
Is the worlds glory,
false, deceitfull, fell,
With anguish fraught,
with sinne and vice polluted,
And clothed in the
noysome bane of hell.

20. Thy garments wretched foole,
are farre from rich,

A Dialogue betwix:

*Tuum valet pallium,
vix duo minata,
Paruo linteamine
iaces innoluta,
Tibi modo pauperes
non ferent tributa,*

*21. Et licet non sentias
nunc tormenta dura,
Scias quod supplicijs
non es caritura,
Nam testantur omnia,
Scripturarum iura,
Quod tormenta post-modum
mecum es passura.*

*22. Te qui pater pauperum
non eras sed praebo,
Iam rodunt in tumulo
vermes & putredo:
Sed ultra tecum nequeo
stare, iam recedo:
Nescis ad opposita
respondere credo.*

Thy

the Soule and the Body.

Thy vpper garment,
hardly worth a Scute:
A little linnen
shrouds thee in thy ditch,
No rents nor gifts men bring,
nor make their suite.

21. Thinke not, though yet
no torments thou endure,
Thou neuer shalt
but sleepe for ever free:
For all Gods Scriptures
which are true and sure,
Witnesse, at last,
thou shalt be plagu'd with me.

22. Thee which the poore
didst rob, and not defend,
Wormes gnaw in earth
and rottenesse thy bone:
But longer stay I must not:
heere I end,
To this, I trow,
answer thou knowest none.

A Dialogue betwixt

Respondet Corpus.

T Andem postquam *Anima,*
talia dixisset,

Sese corpus erigens
quasi renixisset,

Postquam vero gemitu
multas emisisset

Querit quisnam talia
loquutus fuisset.

24. *Es tu, inquit, spiritus*
meus quis sic faris?

Non sunt vera penitus
cuncta que canaris:

Iam probabo plenius,
argumentis claris,

Quod si quadam vera sint,
in multis nugaris.

25. *Fecite (confiteor)*
in multis errare,

Et à bonis actibus
Sepe declinare,

Sed si caro faciat
animam errare,

the Soule and the Body.

The Body answereth.

23.

THus said the Soule : at last
the gastly Coarse
Straines vp it selfe

as being new reuiued :
And with deepe grones
as if it had beene hoarse,
Aske, who such witlesse
reasons had contriued ?

24 Art thou, quoth it, my Soule
which thus dost faine ?

All that thou saist
is neyther true nor stable :

For I will proue
with arguments most plaine,

If some be true
in many thou dost fable.

I (as thou saist)
haue led thee oft astray,

And from well-doing
haue enforst thy loue :

But if the flesh
can leade the Soule away

B

Plus

A Dialogue betwixt

*Plus est culpa spiritus,
audi tamen quare.*

26 *Mundus & dæmonium
fœdus pepigere,
Et carnem miserrimam
secum coniungere,
Quam si vigor animi
cessit coercere,
In peccati foveam
cadunt ambo verè.*

27 *Sed ut mihi dixeras
Deus te creavit,
Et bonum & nobilem,
sensu te ditavit,
Et ad suam speciem
pariter formavit,
Ut ancilla fierem
tibi me donavit.*

28 *Ergo si tu domina
creata fuisti,
Et dabatur ratio
per quam debuisti
Nos in mundo regere;
cur mihi fauisti*

the Soule and the Body.

The fault's more thine then mine,
which thus I proue.

26 The world and power of hell
did both conspire,
And did the flesh
to them associate ;
Which if the constant
soule cause not retire,
Both needs must enter
at sins wretched gate.

27 But as thou sayst,
our God did thee create,
Good, noble, vnderstanding,
he thee made ;
And like himselfe,
he fashioned thy state,
And made me seruant
to what ere thou said.

28 Therefore, if thou
my Mistris ought to be,
And reason had,
by which thy office was
Vs both to gonerne:
why didst thou suffer me

A Dialogue betwixt

In rebus illicitis,
& non restitisti?

29 *Num carnem ut animā*
inustum est culpā,
Quase, cum sit domina,
finis ancillari?
Nam caro per spiritum
debet edomari,
Fame, siti, verberē,
si vult dominari.

30 *Caro sine spiritu*
nihil operatur:
Eius adminiculo
vinens vegetatur.
Caro qua per spiritum
non suppediat,
Per mundi blanditias
mox infatuatur.

31 *Caro qua corrumpitur,*
per se malum nescit,
Carni sine spiritu
nihil innotescit:
Si quod inbes exequor
culpa tibi crescit.

With-

the Soule and the Body.

Without restraint
in wicked race to passe ?

29. Is't iust to charge
the Body, as the Spirit ?

Which being rightfull
Mistress, yet will serue,
To tame the flesh,
the spirit ought of right
With abstinence, and
stripes, if she'l not swerue.

30. The bodies workes
be from the soule deriued,
By meanes thereof
in life it flourisheth :
That flesh which by
the soule is not assisted;
By easie baits
the world soone vanquisheth.

31. The body of it selfe
none ill hath knowne,
All that it knowes
proceedeth from thy head :
If I doe what thou bidst
the fault's thine owne,

A Dialogue betwixt

*Caro sine spiritu,
mortua quiescit.*

32 *Si voluntas spiritus
in opus ducatur,
Per carnem pedissequam
caro quid culpatur?
Culpa tangit animam,
per quam imperatur,
Id quod caro fragilis
vivens operatur.*

33 *Carne quidem gravius
in peccasti crede,
Carnis sequens libitum,
fragilis & scanda.
Sed rodunt mea viscera
vermes in hac ade
Iam non loquor amplius
anima cecede.*

Replicat Anima.

34.

Ad hac dixit Anima,
*tecum volo stare,
Et tuasi potero
dicta refrænare*

For

the Soule and the Body.

For without thee
the body resteth dead.

32 Why should poore hand-maid
(flesh) be charg'd with blame,
In working onely
as thy instrument?
The soule commandeth all,
hers be the shame
Of all my frailties,
since I want judgement.

33 Therefore I weene
thy guilt exceedeth mine,
In following my lust
so fraile, and foule:
But oh the wormes doe
reare me in my shrine,
I therefore say no more,
farewell poore soule,

The Soule Replies.

34
N Ay (said the Soule)
Ile stay by thee a while,
And if I can,
thine arguments confute:

A Dialogue betwixt

*Ut quid mihi loqueris
corpus tam amare,*

*Volens mihi penitus
culpam imputare.*

35 *O caro miserrima,
qua vivens fuisti*

*Stulta, vana, frivola,
à quo didicisti*

*Verba tam asperissima,
qua iam protulisti?*

*Licet in aliquibus
recte respondisti.*

36 *Istud enim consensum
scio veritati,*

*Restituisse debui
tua voluntati:*

*Sed tua fragilitas
prona voluptati,*

*Nugis mundi dedita,
noluit hoc pati.*

37 *Quando te volebam,
ô caro, castigare,*

*Verbere, vigilis,
vel fame domare,*

Why

the Soule and the Bodie.

Why rail'st thou on me
in this bitter stile,
Striving to me
thy whole guilt to impute?

35. Most wretched flesh
which in thy time of life
Wast foolish, idle,
vaine, why dost thou wreake
Thy wrath in railing words
to make new strife?
Though for the substance
'tis true that thou dost speake.

36. For truth it is,
and stands with reason plaine,
I should haue bridled thee
and rul'd thy will,
But thou through loue
of pleasure foule and vaine,
And sensuall appetites
me resisted still.

37. When I would thee
O body haue control'd,
And haue subdu'd,
with watching, fast, and paine,

A Dialogue betwixt

*Mox te mundi vanitas
cepit effranare,
Et illius frivolis
coegit vacare.*

38 *Et ita dominium
de me suscepisti,
Perditrix domestica
de mo sic fuisti.
Per mundi blanditias
me post te traxisti,
In peccati puteum
tandem me misisti.*

39 *Scio me culpabilem,
nam in hoc erravi,
Quod cum essem domina
non te refranavi.
Sed tu me deceperas
frande tam suavi,
Quare tu deliqueras
culpa magis gravi.*

40 *Si mundi delitias
dolos machinantis
Despexisses satui
sed & incantantis,*

Straighte

the Soule and the Bodie.

Straights the worlds vanity
did thee with-hold,
And to his vaine delights
drew thee againe.

38 So thou of me
didst get the vpper hand,
And of my mildnesse
made so bad construction,
That thralling me
in wordly pleasures band
Eternally hast drown'd
me in destruction.

39 I know my guilt,
and this my trespasse was,
That being chiefe
I did not thee restraine:
But thou deceiuedst me
with so faire a glasse,
That thy offence
the greater ought remaine.

40 The vaine worlds practises,
baites and delights,
If thou hadst left
with stedfast constancy,

Dam.

A Dialogue betwixt

Damonia astutias,

è celo tonantis

Adhæsisses monitis,

effemus cum sanctis.

41. Sed tamen tripudij

mundi frans arrisistis

Ac vitam diuinam

firmiter promissistis :

Quod mori non putabatis,

sed mors hac emissistis

Quando de palatio

ad tumbam se misistis.

42. Hominum fallaciam

mnudus habet uorem,

Quod magis amplectimini,

quibus dat honorem,

Illos fallis citius

per necis rigorem,

Et dat post diuitias

vermes & faterem.

43. Qui tibi, dum uixeras,

amici fuerunt,

Iacentem in tumulo

uolunt te uidere.

And

the Soule and the Body.

And so with-stood
Sathans enchanting sleights,
Heaven had beene ours,
with Saints and Deiry.

41. But flattering fancies
of the world did please,
And made thee hope
a lasting life to haue ;
Thou neuer thoughtst
to dye, till death did ceaze:
And hal'd thee from
thy Court to dirty graue.

42. The world, and subtile
men, haue both one guise,
Where most it smiles,
and most bestoweth honor,
There soonest it
deceiues, soonest death cries,
And changeth wealth
to wormes, to itinch and horror.

43. He which in life
did fawne and was thy friend,
Will not now cast
a lookes vpon thy graue.

Corpus

A Dialogue betwixt

*Corpus hoc intelligens
cepit quasi flere,
Et verbis humilibus
ita respondere.*

Respondet Corpus.

44.

Q *Vi viuendo potui
multis imperare,
Aurum, gemmas, pradia,
nummos congregare,
Castella construere,
Gentes iudicare,
Putasne quod credidi
tumulum hunc intrare?*

45 *Optimè nunc video,
& est mihi clarum,
Quod nec auri Dominus,
nec diuitiarum:*

*Honor, vis, scientia,
virtus nec barbarum.
Mortis possunt sugere
stimulum amarum.*

46 *Ambo quidem possumus
à Christo culpari.*

Then

the Soule and the Body.

Then gan the body weepe
weighing this end,
And lowly, in his stile,
such answer gaue.

The body answereth.

44

I In my life,
which had so great command,
In iewels, riches,
lands did so abound :
Built Palaces,
and iudged many a land.
Think'st thou I thought
of Tombe in this base ground ?

45 Oh, now I see,
and find it to my grieve,
That neither gold;
nor wealth, nor larger rent,
Honour, strength, knowledge,
nor soueraigne heards reliefe,
Can cure deaths bitter
sting, nor it preuent.

46 Before our God
we guilty both doe stand,

A Dialogue betwixt

Es culpamur, fateor,

sed non culpa pari,

Tibi culpa gravior

debet imputari:

Multis rationibus

potest hoc probari:

47. A sensato quolibet

hoc non ignoratur,

Inra clamant, ratio

pariter testatur,

Ut cui plus praeceteris,

virtutum donatur,

Ab eo plus utiq;

tandem exigatur.

48. Vitam & memoriam

sed & intellectum,

Tibi dedit Dominus,

sensumq; perfectum,

Quibus tu composcere

debebas affectum

Pravum, & diligere

id quod erat rectum.

49. Postquam tot virtutibus

ornata fuisti,

And

the Soule and the Body.

And both in fault,
but not both equally,
The greatest burden
lyeth on thy hand:
And this to proue
full many reasons lye.

47 No wit so meane,
but this for truth it knowes:
Iustice it selfe
and reason both agree,
That where most gifts
of vertue God bestowes,
There most is due,
and ought repayed be.

48 Life, Memory,
and powerfull vnderstanding
God gaue to thee,
and with it sense of might,
Wherewith thou shouldst
haue curb'd at thy commanding
Concupiscence,
and followed that was right.

49 Then since thy dower
of vertue stretcht so farre,

A Dialogue betwixt

*Et tu mihi fatua
pronom te dedisti,
Meisque blanditijs
minus restitisti,
Satis liquet omnibus,
quod plus deliquisti.*

50 *Addo: licet resero,
corde cum amaro,
Quod mihi iam patens est
argumento claro
Exeunte spiritu,
agitur quid caro?
Monet ne se postea
vel cito, vel raro?*

51 *Videt ne, vel loquitur,
hoc est ergo clarum:
Spiritus vivificat,
caro predest parum,
Si haberet Anima
Deum suum charum,
Nunquam caro vinceret
vires animarum.*

52 *Si Deum dum videras,
amasses perfecte,*

And

the Soule and the Body.

And foolishly thou
gau'st thy selfe to me,
And my entisements
neuer would'st debar,
That thy fault greatest is
all men may see.

50 Further I adde
(with anguish of my heart)
Which mine owne case
doth plainly demonstrate:
The flesh can nothing
doe, if soule depart,
It neither moves,
nor stirs, early or late.

51 It neither sees,
nor speakes: then is this proued,
The Soule giues life,
no power in flesh doth rest:
If then the Soule
rightly her God had loued,
The flesh had neuer
her great power suppress.

52 If Gods loue, liuing,
thou hadst holden deare,

Es

A Dialogue betwixt

*Et si causas pauperum
indicasset rectè,
Nec prauorum hominum
adhafisses seclâ,
Nec me mundi vanitas
concepisset, nec te.*

*53. Qua vinebam splendidè
sericis amicta,
Ecce qua de omnibus
sunt mihi relicta,
Putredo cum vermibus,
& hac domus strilla,
Quibus post delicias
mundi sum amicta.*

*54. Et scio praterè
quod sum surrectura,
In die nonissimo,
secumq; passura
Pœnas mortis perpetes:
ben mors illa dura
Mors interminabilis,
sine caritura.*

And

the Soule and the Body.

And poore mens causes
rightly hadst finde,
And vnto wicked
counsels given no eare,
Nor me nor thee
worlds vanitie had twinde.

53 I that liu'd gay,
and gorgeous in attyre,
Loe, what of all
now vnto me remaines;
Wormes, rottennesse,
and narrow-lodge of mire.
These after all
delights, are left my gaines.

54 And (oh) I know,
that at the later houre
I shall arise
and as I did offend
With thee shall finde
a second death most soure,
An euermlasting
death, death without end!

A Dialogue betwixt

Anima fatetur.

55.

Ad hac clamat anima,
voce cum obscura,
Heu si nunquam fuisssem
in rerum natura,
Cur permissis Dominum,
ut sim creatura,
Cum praescita fuerim
esse peritura?

56 O felix conditio
peccorum brutorum,
Cadunt cum corporibus
spiritus eorum
Nec post mortem subeunt
loca tormentorum.
Talis esset utinam
finis impiorum.

Interrogat Corpus.

57.

Corp^s post hac loquitur
Anima tam tristi:
Si tu apud inferos
Anima fuisti,

The

the Soule and the Body.

The soule confesseth.

55

WIch hollow fearfull voice
then howles the soule:

Oh, had I not
amongst the creatures beene,
Why with his creatures,
did God me enroule?
Whom he foreknew
should perish thus for sinne?

56 Happy are you
bruit beasts, happy your state,
You wholly dye
at once, and only rot:
Once dead, all torments
cease, such is your fate.
Oh! were such end
for sinners, such their lot.

The Body asks the Soule a Question.

57

THen, quoth the Body
to his pensive Ghost,
If thou hast beene
among the fiends in hell,

Dic

A Dialogue betwixt

*Dic mihi, te deprecor,
quid ibi vidisti?*

*Ss qua spes sit miseris
de dulcore Christi.*

*58 Quid ibi nobilibus
paratur personis,
Qui prius, dum vixerant
sedebant in thronis?*

*Si sit illis aliqua
spes redemptionis,
Pro nummis, pro pradiis,
caterisq; donis,*

Anima respondet.

59.

*C*Orpus, tua quaestio
caret ratione,
Cum infernum subeunt
damnata persona,
Non est spes ulterius
de redemptione,
Nec pro elemosynis,
vel oratione.

*60 Si tota fidelium
pietas oraret,*

Tell

the Soule and the Body.

Tell me, I pray
what sawest thou in that Coast?
Is no helpe left
from thence with Christ to dwel?

58 For Kings and great men
what is their prouision,
Which living,
Lorded it in high degree.
For them is any
hope left of redemption,
For money,
lands, bequests, or other fee?

The Soule giues answer.

59
THe question, senslesse body,
wanteth reason:
For when to hell
the wicked damned be,
Redemption then is hopelesse,
out of season:
Bootlesse are almes-deeds,
prayers and charity.

60 If all the piety
of men should pray,

C

51

A Dialogue betwixt

*Si totam pecuniam
mundus suam daret,*

*Si tota religio
ieiunijs vacaret,*

*In inferno positum
nunquam liberaret.*

*61 Non daret diabolus
ferus & effraxis,*

*Unam vinctam animam
in suis catenis*

*Pro centenis millibus
prædijs terrenis,*

*Nec quandoq; finiret
vt careret pœnis.*

*62 Ad hoc quod interrogas
quid ibi paratur*

*Personis nobilibus:
hoc pro lege datur,*

*Quanto quis in seculo
magis exaltatur,*

*Tanto cadit gravior
si transgreditur.*

*63 Dines ergo moriens
si impius, damnatur:*

the Soule and the Body.

If all the world
in price were offered,
If all good men should
fast both night and day,
For this not one
should be deliuered.

61 The roaring diuell,
cruell and full of rage,
For infinite of worlds,
or any gaine,
Would not forgoe
one soule, shut in his cage,
Nor ease his torments,
nor make lesse his paine.

62 And to thy question,
what is there prepar'd
For Lords and great ones,
Gods Law is expresse:
The more that here
one is aduanc'd or fear'd,
More fearfull is his fall,
if he transgresse.

63 A rich man therefore
dying in his sinne,

A Dialogue betwixt

*Granibus praeceteris
penis implicatur:
Nam quanto delicijs
plus delectabatur,
Tanto poena gravior
sibi deputatur.*

Auctor in visione.

64

P*ostquam tales Anima
prompserat maiores,
Ecce duo demones
pice nigriores,
Quos penna describere
non possunt scriptores,
Nec mundi depingere,
totius pictores.*

65 *Ferros in manibus
stimulos gestantes,
Ignemq; sulphureum
per os emittentes,
Similes lignibus
sunt eorum dentes.
Vidimus ex naribus
prodiros serpentes.*

the Soule and the Body.

No man shall sharper
torments feele then hee.
How much more pleasures
that he liued in,
So much more grieuous
shall his torment be.

The Author in vision.

64.

After the Soule had said
these mournfull words,
Behold, two fiends
more blacke then pitch or night,
Whose shapes with pen to write
no wit affords,
Nor any hand
of painter pourtray right.

65 Sharpe steely prickes
they did in each hand beare,
Sulphure and fire
flaming they breathed out,
Tusked their teeth
like crooked mattocks were,
And from their nostrils
snakes crawld round about.

A Dialogue betwixt

66 *Aures erant paulula
sanie fluentes,*

*Et erant in frontibus
coruna gerentes.*

*Per extrema cornuum
venenum fundentes,*

*Digitorum ungula
ut aprorum dentes.*

67 *Isti cum funiculis
animam ceperunt,
Quam secum ad inferos
gementem traxerunt.*

*Mox maligni spiritus
passim occurrerunt,
Qui vice tripudij
dentibus striderunt.*

68 *Et ei cum talibus
votis applauserunt,
Quidam cum corrigis
ipsam perstrinxerunt,
Quidam uncis ferreis
ipsam disruperunt:*

*Quidam plumbum feruidū
in eam fuderunt.*

Their

the Soule and the Body.

66 Their eares with running
sores, hung flapping low,
Foule filthy hornes, in their
blacke browes they wore,
Full of thicke poison
which from them did flow,
Their nayles were like
the rushes of a Bore.

67 These finds in chaines
fast bound this wretched soule,
And with them hal'd her,
howling into hell.
To whom, on flockes,
ran other diuels more,
And gnashing with their teeth,
to dancing fell.

68 They welcom'd her
with greetings full of woe,
Some wrested her with cords,
senselesse of dread,
Some snatcht and tore with hooks,
drawne to and fro,
Some for her welcome
powr'd on scalding lead.

A Dialogue betwixt

Dæmones.

69.

A *D* hæc dicunt dæmones
quasi fatigati,
Is qui nobis seruiuit,
sic sunt honorati.
Possis modo dicere
sicut bufo crati,
Sed debes in centuplum
duriora pati.

Anima exclamat.

70

Post hæc tandem anima
gemens suspirauit,
Es voce qua poteras,
parum murmuraui:
Quando vero baratri
limen subintrauit,
Insilans sonauit
Iesv fili Dauid.

Di-

the Soule and the Bodie.

- *Diuels.*

69

S Vch horror we
doe on our seruants load,
Then (as halfe wearied)
the diuels cryed,
Now art thou worse
then was the crawling Toade,
Yet thousandfold
worse torments thee abide.

The Soule cries out,

70

A Fter all this, the groaning
Soule deepe sighed,
And with what voyce
it could, low murmured:
But when within
the gates of hell she entered,
Shee howled out
Iesus the Sonne of David.

C 5

Damo-

A Dialogue betwixt
Dæmones respondent.

71.

Conclamantes dæmones
responderunt ei:

Tardè nimis innocas
nomen tui Dei.

Parum prodest amodo
miserere mei.

Non est ultra venia
spes non requiei.

72 *Non lumen de cætero*
videbis dici,

Decor iam mutabitur
tua faciei.

Nostri sociaberis
dehinc aciei.

Erit apud inferos
hoc solamen ei.

Auctor concludit:

73

T*Alia dum videram*
dormiens expavi,

Et extra me positus
statim vigilavi,

The

the Soule and the Bodie.

The Diuels answer.

71.

THen all the diuels
together loud did cry,
Too late, too late,
thou callest on thy God;
Here is no roome
for *Miserere mei*:
o hope of easement
from this bitter rod.

72 Neuer hence forth shalt thou
the light behold,
Thou must be alter'd
to another hue:
Thou art a Souldier
of our Campe enrol'd;
Such is the comfort
that in hell is due.

The Author concludeth,

73.

THen I awaked
full of feare,
And much amaz'd
my selfe did reare:

Max

A Dialogue betwixt

*Max expansis manibus
ad Deum clamanti,
Orans ut me protegat
à pœnatam grani.*

*74 Et mundū cum frivolis
suis condemnari.*

*Aurum, gemmas, pradia,
nihil reputari.*

*Rebus transitorijs
abrenunciari,*

*Et me Christi manibus
totum commendari,*

*75 Ecce mundus moritur,
vitio sepultus,*

*Ordo rerum vertitur
sapiens fit stultus,*

*Exulat iustitia,
cessat Christi cultus.*

*Et in mundo ingiter
labor & tumultus.*

*76 Mundus ad interitum
pergit his diebus.*

*Dij facti sunt iterum
Iupiter & Phœbus.*

the Soule and the Body.

To God I said
with folded hands
O shield me from
such grievous bands.

74 I left the world
and it forsooke:
Of goods and lands
no care I tooke:
I did renounce
each worldly thing,
And gaue my selfe
to Christ my King.

75 The world is drownd
in sinne and vice,
All order chang'd,
not one man wise:
Both Iustice, and
Religion lost,
And all the world
in turmoile tost.

76 The world to ruine
runnes amaine,
False gods are now
set vp againe:

Nam

A Dialogue betwixt

*Nam qui mundum possidet
& abundat rebus,
Hic ut Deum collatur
sceptra, aciebus.*

77 *Et quæ theologica
virtutes vocantur,
Fides, spes, & charitas,
ferè suffocantur,
Fraus, & avaritia,
& quæ derivantur
Ex his, iam in seculo
toto dominantur.*

78 *Si sis ortu nobilis,
si vultu serenus,
Si benignus, humilis,
moribusq; plenus,
Hæc nil tibi proderunt,
si tu sis egenus.
Sola nam pecunia
formam dat & genus.*

79 *Dūmodo sis splendidis
vestibus ornatus,
Et multa familia
sis circumvallatus,*

the Soule and the Body.

Vnto the rich
their hands men hold,
He is the God,
that hath the gold.

77 The vertues of
Diuinity,
Are chok'r,
faith, hope, and charity.

The brood of
coueise and craft,
Beare all the sway,
and sit aloft.

78 Be thou noble,
wise and faire,
Courteous,
lowly, debonaire,
And poore, thou maist
do what thou can:

But onely money,
makes the man.

79 If I be clad in rich array,
and well attended every day,
Both wise & good I shal be thoght;
my kindred also shall be sought.

Prin-

A Dialogue betwixt

*Prudens sim & sapiens,
& morigeratus,
Ego tuus nepos sum,
tu meus cognatus.*

*80 Ista cum deficeris
statim evanescit:
Nostra consanguinitas
morte refrigescit,
Cessatq; notitia,
ita quod me nescio
Qui dum dives fueram
surgens mihi cessit.*

*81 O miranda vanitas!
ô dinitiarum
Amor lamentabilis!
ô virus amarum!
Cur tot viros inficis
faciendo carum
Hoc quod transit citiduo
quam flamma stuparum?*

*82 Si mundus dinitibus
tria posset dare,
Iuventutem floridam
& mortem vitare,*

I am

the Soule and the Body.

I am (say men,
the case is cloere)
Your cousin fir
a kinsman seare.

80 But if the world
doe change and frowne,
Our kindred is
no longer knowne:
Nor I remembered
any more,
By them that honoured
me before.

81 O vanity,
vile loue of mucke I
Foule poyson,
wherefore hast thou struck
Thy selfe so deep,
to raise so high,
Things vanishing
so sodainly?

82 For if the world
could three things giue,
Lusty youth,
and long to liue,

A Dialogue betwixt

*Pulchram & durabilem
prolem procreare,
Bene possent diuites
nummos congregare.*

83.

*Homo miser cogita,
mors ista compescit.
Quis est ab initio
qui morti non cessit ?
Hic si vivit bodie,
cras forte putrescit.
Cuique prorsus hominum
parcere iam nescit.*

84.

*Quando genus hominum
morti deputatur :
Quò post mortem transeat
quisquam, ignoratur.
Unde quidam sapiens
ita de se satir :
Contremisco iugiter,
dum mens meditat ur,*

the Soule and the Body,

Children strong,
and faire of feature,
Riches then were
a good treasure.

83.

But know (poore foole)
these end with death,
From first till now,
all lose their breath :
Living to day,
to morrow gone,
All flesh must die,
death spareth none.

84.

And as it's certaine all must die,
So whither they goe,
none can descry,
Which made a wise-man
thus to say ;
I quake and tremble night and day,
First thinking of my present case,
Then of that strange & fearful place
Quid

A Dialogue betwixt

*Quid sum, & quò propero,
quid mihi paratur.*

85

*De morte dum cogito,
contristor & ploro,
Unum est, quòd moriar,
& tempus ignoro:
Tertium, quòd nescio
quorum iungar choro.
Sed, ut suis valeam
iungi Deum oro.*

F I N I S.

the Soule and the Body.

To which I must : but specially
Of that which ther's prepar'd for
(me.

85

Thinking of death I sigh & weep,
For three things which
in heart I keepe:
That dye I must,
but know not when,
Nor who shall be my fellow then.
Therefore to thee (my God) I pray
That I may live with thee for aye.

T H E E N D.

To which I said: but I shall
Of that which I am proud for

Thinking of death I sigh & weep
For three things which
in heart I keep:
That day I shall
I know not when,
Nor who shall be my fellow then.
Therefore to thee (my God) I pray
That I may live with thee for aye

T H E E N D .

MANVALE
Catholicorum;

SIVE,
Enchiridion piarum
precum & Meditationum.

(* *)

Ex vetustissimis Manuscrip.
pergamenus descripta.

(* *)

Per GVLIEL. CRASH.



LONDINI,
Ex officina G. Eld, sumptibus
Leonardi Becket.
1622.

M. A. N. V. A. L. E.

(C. 1800)

S. 12

THE HISTORY OF

THE CITY OF LONDON

(1700)

IN TWO VOLUMES

BY J. H. P.

(1700)

FOR THE YEAR 1700



LONDON

Printed by J. H. P.

1700

1700

A
MANVALL

for true Catholicks.

OR
A HANDFVLL:

OR
*Rather a heartfull of holy me-
ditations and prayers.*

GATHERED
*Out of certaine ancient Manu-
scripts, written 300. yeares
agoe, or more.*

By WILLIAM CRASHAW.



LONDON,
Printed by G.E. for Leonard Becket,
and are to be sold at his shop in the
Temple neere the Church, 1612.

MAY 18

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De Deo Patre, pia, & ortho-
doxa Confessio.

Alpha & Omega Deus,
Hely, Hely, Deus meus.

Cuius virtus, totum posse :
Cuius sensus, totum nosse.

Cuius esse, summum bonum :
Cuius opus, quicquid bonum.

Super cuncta, subter cuncta :
Extra cuncta, intra cuncta.

Super cuncta, nec elatus,
Subter cuncta, nec substratus.

Extra cuncta, nec exclusus,
Intra cuncta, nec inclusus,



*An Orthodoxall Confession of
God the Father.*

First and last, one God diuine,
All mens God as well as mine.

In thy vertue all things framing,
In thy knowledge all containing.

In thine essence chiefest good,
Working all that is of good.

All supporting, all excelling,
Without all, yet in all dwelling.

All supporting, vndeiectioned,
All excelling, vnaffected.

Without all, yet not excluded,
In all, neuer yet included.

*Super totus praesidendo,
Subter totus sustinendo.*

*Extra totus complectendo,
Intra totus es implendo.*

*Super nullo sustentaris,
Subter nullo fatigaris.*

*Extra nusquam dilataris,
Intra nunquam coarctaris.*

*Mundum mouens, non moueris,
Locum teneus non teneris.*

*Tempus mutans non mutaris,
Vaga firmans, non vagaris.*

*Vis externa vel necesse,
Non alternat tuum esse.*

*Heri nostrum cras & pridem,
Semper tibi nunc & idem.*

*Tuum decus hodiernum,
Indivisum sempiternum.*

Over all in Domination,
Vnder all in sustentation.

Comprehending all without thee,
Filling all things round about thee.

Nothing vnder thee can raise thee,
Nought about thee can debase thee.

(lion,
Nought without giues thee dimen-
Nought within giues thee extension.

Mouing all; thy selfe abiding,
Placed without circumscribing.

Changing time, thy self most stable,
Varying all, invariable.

Force, necessity, nor art,
Alter thee in any part.

Time past, present, and to come,^l
Are one with thee, both all & some.

All the glory now thou hast,
Vndiminisht aye must last.

*Tu hoc totum prouidisti,
Totum finis perfecisti.*

*Ad exemplar summus mentis,
Formam praebens elementis.*

Onely



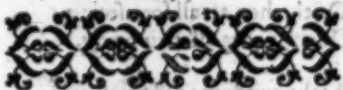
Onely thou art all fore:seeing,
Onely giuing all their being.

As thy wisdome did foreshow,
Thou fram'dst the elements below

D 5

D 6





De Iesu Christo Deo & ho-
mine Confessio Ortho-
doxa.

Nate Patri coequalis,
Patri consubstantialis e

Patri splendor & figura,
Factor factus creatura.

Carnem nostram induisti,
Causam nostram suscepisti.

Sempiternus temporalis,
Mortuus immortalis.

Verus homo, verus Deus,
Impermixtus homo Deus.

Patri compar Deitate,
Minor carnis veritate.



*A holy and orthodoxall Confessi-
on of God the Sonne, Iesus Christ
the Saviour of Mankind.*

Sonne, thy Fathers peere in all,
With him consubstantiall.

His figure and his splendor pure,
Creator, made a creature.

Thou our humane flesh purst on,
Thou our cause hast vndergone.

Temporall, yet time defying,
Euer liuing, yet once dying.

God and Man without illusion,
Both in one without confusion.

Thy Father like in Deity,
But not in fleshly verity.

Hic

*Hic assumptus est in Deum ;
Nec consumptus propter Deum :*

*Non conuersus hic in carnem,
Nec minutus propter carnem.*

*Deus Pater, tantum Dei,
Virgo mater sed & Dei.*

*In tam noua ligatura,
Sic utraq; stat natura.*

*Ut conseruet quicquid erat,
Facta quiddam, quod non erat.*

*Noster iste Mediator,
Iste noster Legislator.*

*Circumcissus, Baptizatus,
Crucifixus, tumulatus:*

*Obdormiuit & descendit,
Resurrexit & ascendit.*

*Sic ad caelos eleuatus,
Indicabit indicatus.*

God humanity assuming, (ming.
The same preserving, not consu-

The God-head in this vnion, yet
Of his Godhead lost no whit.

God to God and not toth' other,
Was Father, but *Mary* to both was
(Mother.
Thus both natures kept their statio
In this wondrous Combination.

Preseruing in the essence true (new,
What was, and thence producing

This our Mediator is,
Our leader to the Land of blisse.

Circumciz'd, baptiz'd by *John*,
Suffered, buried, and vpon
(scended,

The third day : whence he had de-
He rose, and so to heaven ascended.
(doth call,

Whence he shall come, when time
(Tho iudgd himself) to iudge vs al.

De



De eodem.

Quem nobis voluit
 diuina potentia Natum,
 Quem natum sua fecerunt
 miracula Notum,
 Quem notum plebeia Cruci
 vult concio Fixum,
 Quemq; crucifixum,
 voluit pia turba Sepultum:

Hunc Natum, Notum, fixum,
 terraq; sepultum,
 Sustulit in summum,
 Diuina potentia Colunt.



Of Christ againe.

HE whō Gods power for man
 would haue borne, (kind,
 Whom borne, his miracles
 proclaimed haue,
 Who thus proclaim'd, vpon a
 Crosse was torne,
 To whom thus torne, the godly
 buriall gaue:

This borne, proclaimed, torne,
 entombed King,
 Gods power againe, to heavenly
 blisse did bring,



De sancto Spiritu Confessio
Orthodoxa.

Parasletus increatus,
Neq. factus, neq. natus.

Patri compar filioq.,
Sic procedit ab utroq.

Ne sis minor potestate,
Vel discretus qualitate,

Quanti illi, tantum iste,
Quales illi, talis iste.

Ex qui illi, ex tunc iste,
Quantum illi, tantum iste.

Pater alter sed gignendo,
Natus alter sed nascendo.



*A true and Orthodoxall Con-
fession of the Holy Ghost.*

Spirit vncreated euer,
Neuer made, begotten neuer.

From the Persons two proceeding,
Full their equall, not exceeding.

Not preferring them in Delty,
Nor seuerall from them in quality.

In quantity all three combine,
In quality alike Diuine.

With the Father and the Sonne,
Neuer ending nor begun.

One is Father ; for he begot,
The Sonne one borne, all men wor.

Fla.

*Flamen ab his procedendo,
Tres sunt unum subsistendo.*

*Quisq; trium plenus Deus,
Non tres tamen Di; sed unus.*

*In hoc Deo, Deo vero,
Tres & unum assenro.*

*Dans O VITA unitatem,
Et personis trinitatem.*

*In personis nulla prior,
Nulla maior, nulla minor.*

*Vnaq; semper ipsa,
Sic est constans atq; fixa.*

*Ut nec in se varietur,
Nec in ullam transmutetur.*

Frō these the spirit proceeds alone,
Thus one is three, & three are one.

Each of these is God truly,
Yet still but one, & not Gods three.

But in this Deity, I asseuer,
A Trinity vnited euer.

In the substance is full vnity,
In the Persons perfect Trinity :

But in these that I haue reckoned,
None in power is first or second.

But all as one we must adore,
Fix'd and firme for euermore.

Nor in selfe for euer changed,
Nor from it selfe at all estranged.



Conclusio cum deuotissima
Precatione.

HÆc est fides Orthodoxa,
Non hic error sine noxa.

*Sicut dico, sic & crede,
Nec in prauam partem cedo.*

*Inde veni bone Deus,
Ne desperem quatenus rem.*

*Reus mortis non despero,
Sed in morte vitam quero.*

*Quo te placeam non pretendo,
Nisi fidem quam defendo.*

*Fidem vides hac imploro,
Lena fascem quo laboro.*



*The Conclusion, with a deuout
and holy Prayer.*

THis is Christiā faith vnfained,
Orthodoxall, true, vnstained.

As I teach all vnderstand,
Yelding vnto neither hand.

And in this my soules defence,
Reiect me not for mine offence.

Thogh deaths slaue, yet desperation
I flye in death to seek saluation.

I haue no meane, thy loue to gaine,
But this faith, which I maintaine.

This thou seest, nor will I cease,
By this to beg for a release.

Per

*Per hoc sacrum cataplasma,
Convalescat agrum plasma.*

*Extra portem iam delatum,
Iam iam fatens, tumultatum.*

*Vittaligat, lapis urget,
Sed si inbes, hic resurget:*

*Inbe, lapis remoluetur,
Inbe, vitta disrumpetur.*

*Exiturus nescit moras,
Si tu clamas, exi foras.*

*In hoc Salo, mea Ratis
Infestatur a Pyratibus.*

*Hinc assultus, inde fluctus,
Hinc & inde mors & luctus.*

*Sed tu bone Nauta veni,
Post me ventos mare leni.*

*Fac abscedant hi pyratæ,
Duc ad portum salva Rate.*

Let this sacred Salve be bound
Vpon my sores, to make the sound,

Thogh man be carried forth, & ly-
In his graue and putrifying; (ing.

Bound and hid from mortall eyes,
Yet if thou bid, he must arise:

At thy will the graue will open,
At thy will his bounds are broken.

And forth he comes without delay,
If thou but once bid, Come away.

In this sea of dread and doubt,
My poore Barke is tost about,

With storms & Pirats, far & wide,
Death and woes on euery side,

Come thou Steeres-man euer blest,
Calme these winds, that me molest.

Chase these ruthlesse Pyrats hence,
And shew me some safe residence.

In-

*Infecunda mea ficus,
Cuius ramus, ramus ficus,*

*Incidetur, incindetur,
Si promulgas quod meretur.*

*Sed hoc anno dimittatur,
Stercoretur fodiatnr.*

*Quod si nec dum respondobit,
Flens hac dico tunc ardebit.*

*Vetus hostis in me furit,
Aquis mersat flammis urit.*

*Inde languens & afflictus,
Tibi soli sum relictus.*

*Ut hic hostis evanescat,
Ut infirmus convalescat.*

*Tu virtutem ieiunandi,
Des infirmo, des orandi.*

*Per hac duo (Christo teste)
Liberabor ab hoc peste.*

My

My tree is fruitlesse, dry and dead;
All the boughes are withered.

Downe it must, and to the fire,
If desert haue his due hire.

But spare it (Lord) another yeare,
With manuring it may beare.

If it then be dead and dry,
Burne it, alas, what remedy?

Mine old foe assaults me sore,
With fire and water more & more.

Poore I, of all my strength bereft,
Onely vnto thee am left.

That my foe may hence be chased,
And I from ruines clawes released.

Lord vouchsafe me euery day,
Strength to fast, and faith to pray.

These 2. means thy selfe hast taught
To bring tēptations force to naught.

*Ab hoc peste solus mentem,
Fac deuotum paenitentem.*

*Da timorem quo proicetto,
De salute nil coniecto.*

*Da spem, fidem, charitatem,
Da discretam pietatem.*

*Da contemptum terrenorum,
Appetitum supernorum.*

*Totum Deus in te spero,
Deus es, te totum quero.*

*Tu laus mea, uicium bonum,
Mea cuncta tuum donum.*

*Tu solamen in labore,
Medicamen in languore.*

*Tu in luctu mea lyra,
Tu lenimen es in ira.*

*Tu in arcto liberator,
Tu in lapsu reparator.*

Lord

Lord free my soule frō sins infecti-
By repentances direction. (on,

Be thy feare in me abiding,
My soule to true saluation guiding.

Grant me faith (Lord) hope & loue,
Zeale of heaven and things aboue.

Teach me prize the world at noght,
On thy blisse be all my thought.

All my hopes on thee I found,
In whom all good things abound.

Thou art all my dignity,
All I haue, I haue from thee.

Thou art my comfort in distresse,
Thou art my cure in heauinesse:

Thou art my musicke in my sadness,
Thou art my medicine in my mad-
(nes.

Thou my freedome from my thral,
Thou my raiser from my fall.

Mecum perstas in labore,
Spem conseruas in dolore,

Si quis ledit tu repondis,
Si minatur tu defendis.

Quod est anceps tu dissoluis,
Quod tegendum tu innoluis.

Tu intrare me non finas,
Infernales officinas.

Ubi micror, ubi metuo,
Ubi fater, ubi fletuo.

Ubi probra deteguntur,
Ubi rei confunduntur :

Ubi torser semper cadens,
Ubi vermis semper edens.

Ubi totum hoc perenne,
Procul sis hac mors gehenne.

Ade receptet Sion illa,
Sion David urbs tranquilla.

In

In my labour thou relieues me,
 Thou reformes what euer grieues
 (me,

Al my wrongs thy hand reuengeth,
 And from hurt my soule defendeth,

Thou my deepest doubts revealest,
 Thou my secret faulrs concealest.

O do thou stay my feet frō treading
 In paths to hell and horror leading:

Where eternall torment dwels,
 With fears, & teares and loathsome
 (smels,

Where mans deepest shame is soun-
 And the guilty stil cōfounded. (ded

Where the scourge for euer beareth,
 And the worrne that alwaies eateth.

Where all those endlesse do remain,
 Lord preserue vs from this paine.

In Sion lodge me (Lord) for pittie,
 Sion *Davids* Kingly Cittie.

*Cuius faber Auctor lucis,
Cuius porta, lignum Crucis :*

*Cuius claves lingua Iesu,
Cuius cines sine metu :*

*Cuius matri lapis vivus,
Cuius custos rex festinus :*

*In hac vrbe lux sollemnis :
Ver aeternum, pax perennis :*

*In hac odor implens Caelos,
In hac semper dulce melos.*

*Non est ibi corruptela,
Non defectus, non quarela :*

*Non minuti, non deformes,
Omnes Christo sunt conformes.*

*Vrbs caelestis, vrbs beata,
Supra petram collocata :*

*Vrbs in portu satis tuto,
De longinquo te saluto :*

*Te saluto, te suspiro,
Te affecto, te requiro.*

*Quantum tui gratulentur ?
Quam festinus conviuentur ?*

*Quis affectus eos stringat ?
Aut qua gemma mentes pingat ?*

*Quis Chalcedon, quis Iacinctibus,
Nerunt illi qui sunt intus ?*

*In plateis huius urbis,
Sociatus pijs turbis.*

*Cum Iob, Mosedech, & Elia,
Pium cantem Alleluiah.*

Amen.

Thee I see, and thee I long for,
Thee I seeke, and thee I grieve for.

O what ioy thy dwellers tast,
All in pleasures first and last?

What full enioying blisse Diuine,
What lewels on thy wals do shine?

Ruby, Iacinth, Chalcedon,
Knowne to them within alone.

In this glorious Company
In the streets of Syon, I

With *Iob, Moses, and Eliab,*
Will sing the heavenly *Alleluiah.*

Amen.

E 5

Me-



Meditatio piissima, de ho-
minis miseria, & Dei mise-
ricordia, vna cum deuota
precatione.

VT iucundas
Cernis undas,
Estuans desiderat:
Sic ad Deum,
Fontem verum,
Mens fidelis properat.

Sicut vini
Fonsis vini
Præbent refrigerium.
Ita menti
Sitienti
Deus est remedium.



A holy Meditation of mans
mifery, and Gods mercy, to-
 gether with a deuout
Prayer.

With longing cheere;
 The thirſty Deere,
 do ſeek the Brooke:
 In ſuch a kinde,
 The faithfull minde,
 for God doth looke:

And as the Springs,
 Refreshment brings,
 In drought and ſwear:
 So God doth coole,
 The thirſty Soule
 in all her heare.

Quantis bonis,
 super bonis,
 Sermones tuos Domine :
 Lesel adit,
 qui recedit
 A superno lumine.

Vitam letam
 & quietam,
 Qui te querit reperit :
 Sed laborem
 & dolorem,
 Metit qui te deserit.

Si pacem donas,
 & coronas,
 His qui tecum militant
 Cuncta lata
 sine meta,
 His qui tecum habitant.

Hec quam vana
 mens humana,
 Lufione falleris ?

O Lord what floods
 Of glorious goods,
 dost thou bestow,
 On those that be
 Thine? blest is he
 that well doth know.

Eternall blisse,
 His guerdon is
 that Iesus maketh
 His rest: but he
 Reapes misery
 that him forsaketh.

Thou mak'st them glorious
 And victorious,
 who serue thee well:
 In endlesse ioy
 From all annoy
 with thee they dwell.

But oh humanity,
 With how great vanity,
 art thou betost?

Cum te curis,
 Nocituris,
 Imprudenter ingeris.

Cur non caues
 Lapsus granes,
 Quos persuadis proditor?
 Nec affectas
 Vias rectas,
 Quas ostendis Conditor.

Respicias
 Atq; discas
 Cuius sis originis:
 Ubi legis,
 Cuius legis,
 Cuius sis & ordinis.

Ne te spernes,
 Sed discernes
 Homo gemma regia:
 Te perpende,
 Et attende
 Qua sis saltem gratia,

To dote in care,
On things that are
so quickly lost?

Why dost thou yeeld,
And leave the field,
to sinnes inuasions?
Not well respecting,
But ill reiecting,
thy Gods perswasions.

Open thine eyes,
And well aduise,
of whence thou art:
Thy life, thy birth,
Thy state, thy worth,
obserue each part.

From carelesnesse,
Thy selfe still blesse,
O man, Gods Iewel:
How he placed thee,
And graced thee,
obserue and view well.

*Recordare,
 Quis, & quare
 Sis à Deo conditus:
 Cuius heres,
 Nunc maneres,
 Si fuisses subditus.*

*O mortalis,
 Quantis malis
 Meruisti affici,
 Cum Auctori,
 Et doctori
 Noluiſti ſubijci!*

*Sed maiores
 Sunt dolores
 Infernalis carceris,
 Quo miſtendus
 Et torquendus,
 Es, ſi male vixeris.*

*Cui mundus,
 Eſt incundus,
 Suam perdit animam:*

To what intent,
 Hath God thee sent,
 To obserue with care :
 To whom (but Pride
 Drew thee aside)
 thou hadst beene heyre.

O mortall sonne,
 Affliction
 is thy due hire :
 That broke the band
 Of Gods command,
 through vaine desire.

But oh take heed,
 Those paines exceed,
 that rule in hell :
 Whose fire so cruell,
 Hath those for suell,
 that liue not well.

The man that ioyes
 In worldly toyes,
 his soule orethrowes :

Pro

*Recordare,
 Quis, & quare
 Sis à Deo conditus:
 Cuius heres,
 Nunc maneres,
 Si fuisses subditus.*

*O mortalis,
 Quantis malis
 Meruisti affici,
 Cum Auctori,
 Et doctori
 Noluisse subijci!*

*Sed maiores
 Sunt dolores
 Infernalis carceris,
 Quo mistendus
 Et torquendus,
 Es, si male vixeris.*

*Cui mundus,
 Est iucundus,
 Suam perdit animam:*

To what intent,
 Hath God thee sent,
 To obserue with care :
 To whom (but Pride
 Drew thee aside)
 thou hadst beene heyre.

O mortall sonne,
 Affliction
 is thy due hire :
 That broke the band
 Of Gods command,
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But oh take heed,
 Those paines exceed,
 that rule in hell :
 Whose fire so cruell,
 Hath those for fuell,
 that liue not well.

The man that ioyes
 In worldly toyes,
 his soule orethrowes :

Pro re leui,
Atq; breui,
Vitam perdis optimam.

Ergo caue,
Ne tam suauis
Inguis spernens Domini :
Es abiecta
Loqe reſta,
Sernias libidini.

Si ſint plaga,
Curam age,
Ut curentur citius :
Ne ſi creſcant
Et putreſcant,
Pergas in deterius.

Ne desperes,
Nam coheres
Chriſti eſſe poteris :
Si carnales,
Quantum vales,
Affectus excluſeris.

Re-

Respecting noughr,
 What Christ hath bought
 full deare God knowes.

Then neuer grudge,
 If God thee iudge,
 his yoke to beare:
 Let not lust draw
 Thee from his law,
 but hold it deare.

And soone apply
 His remedy,
 vnto thy sore:
 Lest it increase,
 To worse disease,
 and plague thee more.

Doe not despaire,
 Thou maist be heire,
 with Christ in ioy:
 By casting out
 Corruptions roote,
 thy soules annoy.

Si formidas,
Ne diffidas,
Sed medelam postula:
Noxam plange,
Corpus ange,
Dilue piacula.

Si vinorum,
Es sanctorum,
Christum times Iudicem:
Debes scire,
Quod perire,
Non vult suum supplicem.

Preces funde,
Pectus tunde,
Flendo cor humilia:
Pœnitenti,
Et gementi,
Non negatur venia.

Exorando.
Et laudando,
Iesum Christum memora:

Still

Still feare thou must,
 But not distrust,
 and beg thy cure:
 For errors weepe,
 Thy body keepe
 lowly and pure.

If to thy feare,
 Thy Iudge appeare
 with angry face:
 Know he will lose
 Not one of those,
 that beg his grace.

Pray without rest,
 And knock thy brest,
 humble thy minde:
 All that bewaile
 Their errors fraile,
 haue pardon sign'd,

And doe not spare,
 In hymne and prayer,
 Iesus to prayse:

Nam

*Nam delere
Potest vere,
Quacunq; facinora.*

*Et si quando,
Te temptando
Durius serpens laferit:
Susspiranti,
Et oranti,
Iesus Christus aderit.*

*Quod si forte
Mortis porta,
Tu vicinum senseris,
Crede tamen,
Quod inuamen,
Per eum receperis.*

*Hunc require
Qui lenire
Solet corda tristitia:
Certus esto
Quod est presto,
Votis se precantium.*

For mercy still,
Is at his will,
at all assayes.

And when the Diuell,
The prince of euill,
attempteth thee:
Then if thou pray,
Christ will not stay
to set thee free.

Albe thou were,
To death most neare,
yet still be sure:
And vnderstand
That his high hand,
contains thy cure.

Be he thy quest,
That giues all rest,
from restless woes:
Who so adore,
And him implore,
shall come to those.

Ipse multos
 Iam sepultos
 Fecit reuiviscere ;
 Hic auersos,
 Et subuersos
 Potest Deo iungere.

Ipsum ama,
 Ad hunc clama,
 Mentem in aure clena :
 Ut sustentet,
 Et praesentet
 Te ad caeli gaudia,

Ipsum cole,
 Ut de mole
 Criminum te liberet :
 Hunc appella,
 Ne processa,
 Vitiis superet.

Ipsum posco,
 Quem cognosco,
 Posse prorsus omnia :

For many a one,
 Dead long ago,
 hath he reuiued :
 And saued more
 That were before
 of grace deprived.

Be all thy loue,
 On God aboue,
 lift vp thy spirit :
 That thou maist taste
 The Saints repast,
 through his sole merit.

And honour him,
 That he from sinne,
 may thee deliuer,
 That sinnes increase
 In thee may cease,
 in prayer perseuer.

On him I call,
 That all in all
 hath in his power :

Ut euellat,
 Et repellat,
 Cūcta qua sunt noxia.

Ipse donet,
 Ut quod mones
 Eius verbum faciam:
 Ut finita,
 Carnis vita
 Latius hunc aspiciam.

Pater Deus,
 Fili Deus,
 Deus alma charitas,
 Per aeterna
 Nos gubernas,
 Secula Deus Trinitas.
 Amen.

Against

Against all harme,
 Be he mine arme,
 my shield, my towre.

And this liues length
 Vouchsafe vs strength
 to keepe his hest :
 That at our end
 Wee may ascend
 to endlesse rest.
Amen.

F 1

Here



Here followeth the meanes and manner how our forefathers in the time of Popery prepared themselves and others to die, consisting first of the confession of their faith, and secondly, of the Prayers which were made by them, and for them in their last sickness, by which it may appeare that though they were misled by the crafty Romish Clergie, in diuers errors and superstitions; yet in the great point of the meanes of saluation, they were of our religion, and were saved by it.

Truly and verbatim englisbed out of the Latine, being an ancient Copie, and by any of that side unquestioned, and heretofore in that kind published:

By W. CRASH.

Quest.



Questions to be expounded to sicke persons, whilst they haue the vse of reason, and power to speak, to the end that if any be not so well disposed to dye, hee may be better informed and prepared: and the questions be these, according to Anselme the Reuerend Bishop.

1. Let him be asked thus:

Brother, dost thou reioyce that thou shalt die in the faith of Christ?

A. I doe.

Q. Dost thou sorrow and grieue for that thou hast not liued so well as thou oughtest?

F 3

A. I

A. I doe.

Q. Hast thou a hearty purpose to liue better, if God giue thee time to liue?

A. I haue.

Q. Doeſt thou beleene that thou canſt not be ſaued, but by the death of Chriſt?

A. I doe.

Q. Doeſt thou beleene that Ieſus Chriſt the Sonne of God dyed for thee?

A. I doe.

Q. Doeſt thou giue thanks to God therefore from thy whole heart?

A. I doe.

Well then, good Brother, whilst thy ſoule is in thy body, giue him hearty thanks, and ſettle all thy aſſurance vpon his death alone: haue no confidence in any thing elſe: truſt thy ſelfe wholly to his paſſion,

passion, couer thy selfe wholly with it, fasten thy whole life on his Crosse, cast thy whole selfe into this Sea: and if the Lord God say hee will iudge thee; answere thou, Lord, I obiect the death of my Lord Iesus Christ, betwixt me and thy iudgement: otherwise I will not contend with thee.

And if GOD say to thee, Thou art a sinner; answere, Lord, it is so, but I set the death of my Lord Iesus betwixt thee and my sinnes. If hee say thou hast deserued damnation; answer, It is true, Lord, but I place the death and merits of my Lord Iesus Christ betwixt thee and my ill deseruings, and I offer vp him and the most worthy merits of his passion, for the me-

rics which I should haue had,
but alas, haue not.

If the Lord say further, that
he is angry with thee, answer:
Lord, thou hast cause, but I
set the death and sufferings of
my Lord Iesus Christ betwixt
thy wrath and my soule, Then
let him say thrice, *Lord, into
thy hands I commit my spirit*:
and if he be so weake he can-
not, let the company that
stand by say, *Lord, into thy hands
we commend his soule*. And hee
that doth this, is safe and sure
that he shall neuer tast of eter-
nall death.

Also



Also in another old Booke
I find this written.

THese bee the sixe signes
 vpon which a man may
 rest confident of his Salua-
 tion.

1. If hee beleeeue the Arti-
 cles of Christian faith, as ma-
 ny as are determined by the
 Church.

2. If hee reioyce to dye in
 the faith of Christ.

3. If he know that he haue
 grievously offended God.

4. If he be heartily sorry for it.

5. If hee resolve to forsake
 his sinnes, if God give him
 leaue.

F 5

6. If

6 If hee hope and beleene to come to eternall saluation, not by his owne merits, but by the merits of Iesus Christ.

And *Anselme* saith, that these sixe questions are to bee asked of euery one at the time of his death, and saith further thus :

Then say to the sicke person, if Satan object any thing against thee, oppose thou the merits of Christ betwixt thee and him: and thus without all doubt he shall be saued.

This consolation of the sicke, and preparation to their death, is in ancient Copies ascribed to *Anselme*, who liued more then 500. yeares agoe, euen when Popery was almost growne to perfect age.

Now if any man make question, how our fathers were saued

faued in these later and worse
 times, when Popery preuailed
 in a great measure; I answere,
 that euen almost the same pre-
 paration, and same questions
 were vsed long after *Anselme*,
 euen in the deepest darknesse
 of Popery: for in the most euil
 time, about the Councell of
Constance, some two hundred
 yeares agoe, thus I find it writ-
 ten in an ancient Booke, and
 it is ascribed to *Gerson*.

Eucry



Every Christian, whether secular or regular, is thus to be
*examined and informed in
 his sicknesse, touching
 his salvation.*

1 **D**Oest thou beleue all
 the principall Articles
 of faith, & all that is contained
 in the whole body of holy
 Scripture, according to the ex-
 position of the Catholike and
 Orthodoxall Doctors of the
 holy Church? and doest thou
 detest all heresies and errors,
 and superstitions condemned
 or reprobued by the Church?
 and

and art thou glad that thou
diest in the faith of Christ, and
vnitie and obedience of thy
mother the Church?

2 Dost thou know and con-
fesse, that thou hast many
waies and grievously offended
thy God and thy Creator?

3 Dost thou sorrow from
thy whole heart, for all thy
sinnes committed against
Gods Maiesty, his loue and
mercy? art thou truly sorrow-
full for the evils that thou
hast committed, and the good
that thou hast omitted, and
the grace that thou hast neg-
lected? and art thou grie-
ued not so much for feare of
death or any punishment, as
for that loue that thou ough-
test to beare towards God?

4 Dost thou beg pardon
for all these thy sinnes, of Iesus
Christ,

Christ, desiring that by him thy heart may bee enlightened truely to see and know thy sinnes, that so thou mayest particularly, and more seriously repent of them?

5 Doeſt thou propound, and reſolue truely to amend thy life, if ſo be thou liue, and neuer hereafter to ſinne ſo againe, but rather to loſe any thing how deare ſoeuer vnto thee, yea, euen life it ſelte, then to offend thy God againe?

6 Doeſt thou alſo deſire of God grace to continue in this purpoſe, that thou maiest not fall againe?

7 Doeſt thou forgiue from thy whole heart any that haue done thee any wrong in word or deede, for the loue of Chriſt Ieſus our Lord and Sauiour, and as thou hopeſt for
par-

pardon from him? and doest thou heartily desire to bee forgiven of all men whom thou hast any way offended?

8 Wilt thou that there bee full restitution made according to thy power, yea, though it should extend to thy whole estate, if otherwise there cannot be satisfaction made?

9 Doest thou beleue that Christ dyed for thee, and that thou canst be saued no otherwise but by the merits of Iesus Christ? and doest thou give God thanks for this from thy whole heart, as much as thou art able?

And whosoever can giue true answer to these questions affirmatiuely, out of a good conscience, and faith
not

not fained: It is an euident
and sufficient testimonie of
saluation, and let him not
doubt but if he so depart, hee
is one of them that shall bee sa-
ued.

*Behold heere (good Reader)
our Religion practised in the
most misty times of Popery : be-
hold here the true holy Catho-
like and ancient way to heauen :
Namely, by Christ and his me-
rits alone. Here is no trusting
on mans merits, either our owne
or others: Here is no mention of
Agnus dei, or woodden Cru-
cifixes. Hee is not bid to trust in
the prayers, suffrages, requiems,
dirges, Masses, Trentalls, or o-
ther obsequies that shall bee said
for him after his departure. Hee
is sent to no Angell, no nor to
the Virgin Mary, for matter of
Saluation: Nay all are excluded,
and*

and Christs death alone, euen it alone is made the meanes of his Salvation: And the makers hereof were so resolute, and zealous in this point, that they used such variety of words, as though they could not sufficiently expresse the excellencie and the necessity of cleauing to Christ alone in the matter of Salvation.

And if any man suspect that this is but deuised by vs; and falsly fathered vpon Antiquity, let him know, that not onely we haue the ancient Copies, whose age will speake for themselves, but euen the better sort of Papists, that be learned, doe know this well enough.

A learned Papist of this age writeth, that in a Church in Colaine this very booke is extant (Manuscript) and that he hath seene it, and that this man-

Gasper
Vleber-
gius in
lib. de
Causis.
Causa
14 pag:
461. edi-
tionis
Colon.
1589.

manner of comforting the sicke, was used in former ages, and confesseth that it containes the very treasure and kernell of Christian religion. And saith further, that this manner was used not in Germany onely, but ouer all the Christian world. Indeepe to the Iesuites I confesse, this is held a ridiculous manner of comforting the sicke, (such a spirit possesseb them:) Thus doth Gretzer their Champion flout vs Lutherans (as he cals vs) for thus doing.

Iac. The *Lutherans* (saith he) do
Gretz. thus comfort their sicke, Re-
in refut. lickes, Crucifixes, Agnus deis,
Leyseri. and such matters, are but dead
de hist. things, & nothing worth, the
Ord. Ie- Scripture hath not a word of
suit. them: it is therefore very vn-
godly to trust in them; but
God is our hope, and God is
our

our strength: trust in him, &c.
On this wise fashion doe these
godly comforters comfort
their sicke persons.

Thus in the Jesuites iudgement it is but a silly cause to
trust in Gods mercy, and Christs
merits in point of saluation: here-
by it may bee discerned of what
spirit they are. But let them mock
vs, as long as with vs they mocke
the Scriptures, Antiquitie, and
the better sort of their owne side:
for we appeale to this that hath
beene said, whether this manner
of comforting the sicke, were not
in vse long before Luther was
borne.

Now if any object, that in the
same bookes there is mention of
the Crucifixe, and that it is ap-
pointed to be in the presence of the
sicke person: I answer, it is true,
but not that he should worship it,

Greg. de Valent. Gretzer Vasquez Chryf. & visit. &c. (as now the Iesuites teach, and all the approved Romish writers) but that it may put him in minde of Christ, which though it bee a needlesse superstition, yet it is not that impietie and Idolatrie, which now at this day is practised and maintained in the Romish Church: and my purpose is not to discharge those times, nor our forefathers in those times of errors and superstitions, but of the idolatry, impietie, and blasphemie of the present Church of Rome. And the same answer is also to be given to another objection, That in the same book there are prayers to the Saints and Angels. It is so, and from that error those ages cannot be cleared: but withall let vs still obserue, that those prayers are not to help them in matters of salvation, (as are many blasphemous prayers now vsual

vsuall in Popery.) and that sinne
 in those misty times (being a sin
 of ignorance) no doubt was par-
 doned vnto them in the mercy of
 God, seeing that for their recon-
 ciliation with God, and eternall
 saluation, they beleeued to at-
 taine it onely by the merits and
 passion of Iesua Christ. But let
 not vs feede on their infirmities,
 but louingly passe by them, and
 let this content and comfort vs,
 that their meanes of saluation,
 which they vsed and trusted vn-
 to, is the same with ours at this
 day. For better testimony where-
 of, let vs set downe some of their
 prayers, being such as the best
 Christians may vse at this day
 with much comfort.



Certaine Prayers vsed by our
forefathers in the darkest
times of Poperie : in the
time of a mans sicknesse,
some to bee made for the
sicke, and some by the
sicke person : gathered
out of the same Ancient
Bookes.

*When the sicke person feels his
strength to faile, then let him
commend his soule to God in
this prayer.*

O Most high and Soue-
raigne G O D, whose
goodnesse and mercy is in-
finite.

finite. O most glorious Trinitie, which art loue, and mercie, and goodnesse it selfe, haue mercy vpon mee most miserable sinner, for vnto thee and vnto thy hands I commend my spirit: O Lord my most louing God and Father of mercies, shew thy mercie on me thy poore creature, and forsake me not in my last need: but stand with me, and helpe my succourlesse soule, saue my poore and desolate soule, that it be not deuoured of the infernall dogs.

O most louing Lord and sweete Sauieur Iesus Christ, the Sonne of the liuing God, I beseech thee for thy honor, and by the vertue of thy most blessed passion, command that I may bee receiued into the number of thy Saints, and
ser-

seruants, O my Sauiour and
 my Redeemer, I here yeeld vp
 my selfe wholly vnto thee: O
 graunt me thy grace and thy
 glory, vouchsafe mee pardon
 of my sinne, and giue mee a
 portion of thy glory. But o my
 deare Lord, I challenge not a
 place in heauen for any wor-
 thinesse of mine owne merits,
 for I am but dust and ashes,
 and a most wretched sinner,
 but for the vertue of thy most
 blessed passion, by which
 thou diddest vouchsafe to re-
 deeeme me miserable man, and
 to purchase heauen for mee, e-
 uen with the price of thy pre-
 cious bloud: I beseech thee
 therefore by the most blessed
 and bitter passion which thou
 sustainedst on the Crosse for
 mee, especially in that houre
 when thy blessed soule did
 leaue

leave thy body, that thou
wouldest haue mercy on my
poore soule at the time of my
departure.

*Then let him lift up his heart
with ioy and thanke/giuing, and
say, Lord, thou hast broken my
bands, therefore I will offer to thee
the sacrifice of praise.*



G After

words, which, vpon the body of the



After, if his weakenesse
grow so, that he lose the vse
of his speech, let some of
the by-standers say these
Prayers following, o-
uer him, or more
if hee need so
long.

Mercifull God and Fa-
ther, we beseech thee
for the multitude of thy mer-
cies, looke fauourably vpon
this thy seruant (our deare
brother) who with true and
heartty confession, seekes par-
don

70
don for all his finnes at the
hand of thy mercies: O Lord,
heare vs for him, and wee
beseech thee for him, most
holy Father, to renue in his
heart whatsoeuer is corrup-
ted by the frailty of his flesh,
and restore that grace, which
the wily and malicious ene-
mie the Diuell hath stolne
out of his soule: O Lord, re-
call him to the vnity of thy
Church, ingraft him into the
body of thy Sonne: O Lord,
take pittie of the sighes and
sobs of his soule, and groanes
of his heart: O Lord, look vp-
on his teares, gather them in
to thy bottle, and be good to
him, who hath no hope, com-
fort, nor confidence, but in
thy mercy, seale vp the assu-
rance of his reconciliation with
thee. O most holy father, we

humbly commend the soule
 of this thy seruant and our
 brother into the hands of thy
 vnmeasurable mercies, hum-
 bly beseeching thee, accor-
 ding to the greatnesse of that
 loue in which the blessed soule
 of thy Sonne did commend it
 selfe into thy hands, that for
 the worthinesse of that infinit
 lone of thine, in which thou
 diddest receiue that holy soule
 vnto thy selfe, thou wouldest
 vouchsafe in this our brothers
 last houre, to receiue his poore
 soule also, and make it parta-
 ker of the same loue.

And thou most sweete Sa-
 uiour and most merciful Lord
 Iesus, thou that dying on the
 Crosse, wast so pressed with
 anguish and torments for vs,
 as made thee sound out that
 pitiful voyce vnto thy Father

My God, my God, why hast thou forsaken mee? we beseech thee estrange not thy selfe, and turne not away thy face from thy seruant our brother, now in the houre of his soules affliction, when his strength faileth, and his spirits are so spent, that he cannot call vpon thee; heare vs, ô Lord, heare vs for him, and for that thy glorious victory, in which thou diddest triumph on the Crosse, and for thy precious passion and bitter death think of him the thoughts of mercy and not of iustice: shed thy mercies in his soule, and speak comfortably to his conscience, deliuer his soule out of all spirituall diseases, saue him from the torments due vnto his deservings, and bring him for thine owne merits sake, to

eternall rest. O Lord Iesus Christ, which didst redeeme vs with thy precious blood, write with thine owne blood in the soule, and ingraue thy wounds in the heart of this thy seruant, that in them hee may see and reade thy dolefull sufferings, and thy sweete loue: thy sufferings, that they may be effectuell to ransom him from those sorrowes, and torments, which he hath merited by his sin; thy loue, that it may vnite his heart to thee, in indiuisible and inseperable bonds, so as he may neuer bee separated from thee, nor thy Saints, for ever and ever.

And Lord Iesus Christ, we beseech thee make his soule partaker of all the merits of thy most sacred incarnation, passion, resurrection and ascension,

cension, make him partaker of the vertue of thy most blessed Sacraments, and all thy holy mysteries: make him partaker of all the prayers and good deeds done in thy whole Church; make him partaker of all thy blessings, graces, and comforts of all thy elect; and grant that with them all hee, may liue in thy presence for euermore: O Lord, which powredst out thy prayers for vs on the Mount Oliuer, and sweatst water and blood: wee beseech thee, let that precious bloud of thine, which thou diddest so abundantly powre out for our salvation, let it be presented and offered to thy Father, to stand against the multitude of the sinnes of this thy seruant, our brother: Lord be with him at

his last houre, and then deliuer
 him from the anguish and
 torments which for his sinnes
 hee may iustly feare. Graci-
 ously receiue his soule in the
 houre of his departure, open
 the gate of heauen vnto him,
 and giue him a portion with
 thy Saints in glory for thy
 owne most glorious merit, O
 Lord Iesus Christ, who with
 God the Father and the ho-
 ly Ghost, liuest, and
 raignest one God
 for euermore.

Amen.

And



And when the sicke mans
strength begins to faile,
and the soule is ready to
depart, then let the soule
be commended to God
by one of the by-stand-
ers, on this manner.

*The commendation of the
Soule, to be said at a
mans death.*

I Here commend thee to Al-
mighty God, most deare
Brother, and I doe commit
thee to him whose creature
thou art: goe forth therefore

G 5

O

O Christian soule ; get thee
 gone out of this filthy world,
 goe forth in the name of the
 Almighty Farher, who crea-
 ted thee : In the name of Je-
 sus Christ, who dyed for thee:
 In the name of the holy Ghost
 who hath beene powred out
 vpon thee. And when thou,
 happy soule, art deliuered out
 of the prison of the body, the
 glorious Quire of heavenly
 Angels meete thee, and the
 company of all holy Saints
 entertaine thee, the louing
 countenance and cheerefull
 grace of Iesus Christ shine vp-
 on thee: a mercifull Iudge be
 he vnto thee, that thou maist
 haue sentence to sit for ever a-
 mongst his Saints, on his right
 hand : thy dwelling bee in
 peace, and thy habitation in
 the heavenly Ierusalem for e-
 uermore:

vermore: farre be it from thee
euer to feele or know, how
horrible the darkenesse, how
terrible the flame, and how
intolerable the torments of
hell are. Sathan and all his
hellish guard, bee they con-
founded at thy presence: and
if he dare set vpon thee, victo-
ry & triumph be on thy side;
shame and trembling fall vp-
on him: from the presence of
Gods Angels be he banished,
into the blacke mists, and
confused Chaos of eternall
darkenesse. But let the Lord
arise, and let his enemies bee
scattered; as the smoake va-
nisheth, so let them flye away.
But let the iust be exalted and
reioyce in the presence of the
Lord: let the infernall legi-
ons not dare to touch thee,
nor

presume to hinder thee, and
 hee who disdained not to dye
 for thee, be hee thy Saviour
 and deliverer from all spiritu-
 all vexation. Be the gates of
 Paradise open vnto thee, and
 thy Christ giue thee thy place
 and mansion in the same. And
 he that is the true Pastor and
 great Shepherd of the sheepe,
 acknowledge thee for one of
 his true sheepe, and receiue
 thee into his folde. **I E S V S**
 Christ absolue thee from all
 thy sinnes, and place thee on
 his right hand amongst his
 elect, that there thou maiest
 see thy Redeemer face to face,
 and in the societie of blessed
 soules maiest enjoy the com-
 forts of heavenly contempla-
 tion, and the blessed vision of
 God for euer and euer. *Amen.*



A Meditation of Saint
Bernard, sweete and
 comfortable to fore-
 run a happy end.

D *Ulcissime Iesu Christe, su-
 ultimum verbum tuum in
 cruce, sultimum verbum meum
 in hac luce, & amplius fari non
 possum, exaudi finale cordis de-
 siderium.*

In



In English.

Sweete Iesus Christ, lee
 thy last wordes vpon thy
 Crosse, bee my last vpon
 my Couch, and when I
 can speake no more, Lord,
 heare the vrmost desire of my
 heart.

To



To the Reader.

SEE, Christian brother, how in the worst times they were prepared to die, & commended to God: if the Ancient Books did not proclaime this truth, some would not beleue but that they had beene made in this latter time. But seeing the truth cannot be denyed, I desire thee with me to obserue these few collections, arising out of due consideration of the premis-
ses.

1. Here

1 Here is answer to that great question, how our forefathers were saued, euen by the same faith as we are at this day.

2 How truly Christ performed his promise: namely, that the gates of hell should not preuaile against the true faith, for so we see that in the vilest times this faith hath beene preserved.

3 Obserue how here is no touch, nor once mention of Purgatory, nor of any thing to be done for their good after this life.

4 Here is no relation to any pardons or indulgences from the Pope.

5 Here is no necessity laid downe of sending for a Priest to bring his holte, and his Pix, and his Holy-water, and his

his Taper: These matters, it seemes, are rather commanded & pressed vpon the people, by the Romish Cleargy, then much regarded by the wiser and godlier sort of our forefathers: neyther are they commanded to stay till the Priest come, but (saith the booke) let these prayers bee said, and the commendation of his soule, by one of the bystanders.

Lastly, let it bee obserued, that in all these prayers, and commendations, and questions (and these saith the booke are all that be of necessity to be said) here is not one smack of Popish Idolatry or superstition.

In these respects I haue thought it no needlesse labour to communicate these
to

to thee (deare brother,) I know there be store of godly Prayers and meditations already extant. But these are of a speciall vse more then others, and are venerable for their antiquity, and are to be the more welcome, because God preserved them in the hands of our very enemies. And though they were mingled with other things not so good; yet let vs know as *S. Hierome* tells vs, that it is no small point of wisdom, to seeke out gold out of mire and clay. Make vse of these, and helpe mee with thy prayers, and thou shalt shortly, if God permit, be partaker of more.

Hereafter followeth an addition of some new and late formes, and models of Prayer for sundry occasions, and purposes.

At



At thy vprising, thus, or in
like manner commend
thy selfe to God,
saying.

GRant, O good Father,
that of thy mercy hast
brought me to the beginning
of this day, that in this same
I may rise, and so walke in my
calling, that thy name may be
glorified, my conscience dis-
charged, thy seruant comfort-
ed, and all good men encoura-
ged by my example, for thy
deare Sonnes sake, Amen.

Before



Before thy going out,
thus meditate.

Morning Meditation.

1 **T**hat many have gone
out of their houses able
and well, that haue neuer re-
turned backe aliue, as for-
ought thou knowest may be-
fall thee.

2 Remember that thy con-
science shall bee the quier
in the night, when thou shalt
call to minde thou hast begun
in the Lord, and so carefully
discharged thy duty in the
day.

3 That to goe forth in

the world, is to encounter
 with many troubles, to passe
 some dangers, and to per-
 forme many duties, and there-
 fore rush not forth into such
 an vndertaking, before thou
 hast thus, or in like manner
 prayed to God to assist thee,
 without whose blessings and
 fauour towards thee, thou vn-
 dertakeest in vaine, for thy la-
 bour will not prosper.

That



That done, thou maist
thus further call vpon
God in thy Morning
Prayer.

MOst gracious God, &
 mercifull Father, wee
 render vnto thee most humble
 and hearty thanks for all thy
 benefits thou hast from time
 to time bestowed vpon vs, as
 for the quiet rest and repose
 thou hast this night given vs,
 to the refreshing & strength-
 ning of our wearied bodies, &
 mindes; so wee beseech thee
 likewise being thus renewed,
 and taken vp from that image
 of death, that laid vs in our
 beds,

beds, the representation of
 our graues, to consider the
 waste of time, our owne liues,
 and decay of all sublunarie
 things, how with their easie
 lengths, their spannes and
 sadomes, since the comman-
 dement was first giuen, *Let
 there bee day, and night, and
 times, and seasons:* they haue
 brought age and maturity,
 the sitches & sickles that haue
 reaped downe whole harvests
 of flesh, and laid generations
 in the dust. Teach vs, O
 Lord, with this remembrance
 to weigh our mortalitie, and
 so to frame our liues and
 actions thereafter, that when-
 soeuer thy good will and
 pleasure is to binde vp our
 bones in peace and rest, wee
 may yeelde vp our soules
 and bodies into thy hands
 with

with full confidence and assurance that our sinnes are washed away in the blood of that pure and immaculate Lambe, Christ Iesus, and shall not condemne vs. And to that end prosper vs wee pray thee, in all our actions, and giue good successe to our true endeouours, and then wee shall not attempt in vaine: and grant that this day, and all the daies of our life hereafter, may bee so accomplished by thy counsell, fauour, and direction, that we may so beare our selues throughout this vale of misery, that at the last we may raigne with thee in glory.

Amen.

Euening

List of thy clothes



*Evening Meditations be-
fore thy going to bed.*

1. Remember that many
goe to bed, and neuer
rise againe, till they bee awa-
ked by the sound of the last
Trumpet; and therefore pre-
sume not to close thine eyes,
till thou hast committed thy
selfe into the hands of God by
Prayer.

2. At the putting off of thy
clothes, thinke that the day
is comming, when thou must
be as barely vnscrip of al thou
hast, as thou dost now thy
H selfe

selfe of thy cloathes:

3 Fixing thine eyes vpon
thy bed, let it put thee in mind
of thy graue; thy bed-clothes,
of the mould of the earth, that
must cover thee; the sheetes,
of thy winding sheete; thy
 sleepe thy death; thy waking,
thy resurrection.

Then as thy lying downe, thou
must thus adresse thy selfe vnto
God, saying:

Into thy hands, most mer-
cifull Father, I commend my
soule and body this night and
euermore: be mercifull, graci-
ous and good vnto me, bleesse
me, saue me, preserue and
keepe me for thy deare
mercy sake.

Amen.

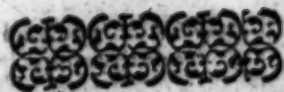
*Or thus further with David
thou maist pray.*

I Will lay mee downe and
rest in peace in thy mercy
for it is thou Lord onely that
makest me dwell in safety.



H 2

Ede.



Euening Prayer to be said
either before or after thy
going into bed.

O Eternall God, and omnipotent Father, which art the Lord of heaven and earth, of Angels and men, principalities, and powers, light and darknesse, day and night, in whose hands is contained that overflow of goodnesse, that filleth all the empty and indigent creatures in the world, who ordainest times and seasons, successions and descents, old age and childhood, a beginning and an ending, a rest and labour,

labour, a perpetuall motion
 and change ouer all things in
 the world: the liuely witnesse
 whereof is this day, which not
 many houres since broke out
 of darknesse, and cleared the
 world with her light, and the
 Sunne arose as a Bridegrome
 out of his Chamber, and re-
 ioicing as a Gyant to runne
 his course, whole beames are
 now steeped in darknesse,
 the true resemblance of all
 earthly glory, and transitorie
 pleasures and delights, which
 haue their increase, their
 height and sudden decrease
 againe, being no continu-
 ance in any thing vnder the
 Sunne: and by this motion
 and change, the time is now
 come that thou hast appoin-
 ted for rest, which, O Lord, so
 giue vnto vs, wee pray thee,

that thereby we may bee in-
 abled to walke more carefully
 in those duties and callings
 thou hast appointed vs. And
 further we beseech thee, that
 as the night darketh and
 shadoweth al things, that they
 are vnseene: so for thy deare
 Christs sake, thou wilt hide
 all our finnes from thy sight,
 that they neuer be brought to
 iudgement with vs; euer so
 remembering vs, that we neuer
 forget that fearfull and finall
 account that must bee rende-
 red vnto thee, at the day of
 thy appearing: that as our bo-
 dies having the rest of sleepe
 this night, so our mindes,
 through thy mercy in Iesus
 Christ, may inioy the rest of
 a quiet conscience for euer:
 and to that end let thy mercy
 and prouidence, so watch
 ouer

ouer vs, that as our actions in
 the day, so our thoughts, nor
 our imaginations, neither
 watching, nor sleeping this
 night, may be such as may
 displease thee; but that all
 may tend to the good of our
 soules and bodies, and the
 honour and glory of thy great
 name, and that for Christ Je-
 sus sake, *Amen.* In whose most
 blessed name we conclude this
 our imperfect Prayer, in that
 absolute forme of Prayer that
 thy blessed Son hath taught
 vs to honour thee, saying;
Our Father, &c.

all shoulde thus be true, & thus



*A godly Prayer to bee said
at all times.*

O Lord my God, what
may I render vnto thee
as an acceptable sacrifice, for
all the benefits thou hast be-
stowed vpon mee? for my
Election, Redemption, San-
ctification, and Preservation
from my youth vnto this pre-
sent day, and houre; that
thou hast indued mee with
health, strength, knowledge,
continency, when so many
more worthy then I, in mine
owne eyes, are denied of
these thy good fauours: for
all

all which I can give no reason for, but thy good pleasure: and if thou shouldest take all backe againe, I haue nothing to say, but that thou art iust: yet O Lord, to these many I entreate thee adde this more, that I may keepe a heart that may truly acknowledge them, and a tongue that may thankfully praise thee for them all the dayes of my life: and to that end I beseech thee, protect mee from all euill that may hurt mee, from all sinne that may offend thee: be thou assistant to all my good endeavors, purposes, &c. intentions, and let thy good Spirit so rule my heart, that all that I shall doe, thinke or speake, may be to thy glory, and the good of all men: give me, O Lord, a charitable

H 5 heart

heart to relieue thee in thy members, a compassionate heart, to make other mens infirmities mine owne; a beleeuing heart, that thy promises are yea, and Amen. And so blinde me not, O Lord, with the carnall man, that though I beleeue thou wilt one day raise my body from the bed of darknesse, when thou shalt say to the sea, Giue; and to the earth, Restore my sons and daughters; when no creature shall bee able to keepe backe one bone that it hath received, that I should despaire in thee for a crust of bread in temporall maintenance, and endeavour. Bee neere, O Lord, vnto all such as faithfully call vpon thy name, comfort all such as be sicke, or comfortlesse, and by daily

daily and hourly presidents
 of death, and mortalitie be-
 fore mine eyes; teach mee to
 bee mindfull of mine owne
 end, and to make my prepa-
 ration by faith, and repen-
 tance thereafter; that whe-
 ther I live, or die, I may rest
 with thee in thy eternall glo-
 ry, through Iesus Christ,
 my onely Saviour
 and Redeemer.

Amen.

Agnus



Agurs prayer for content.

O Lord, giue mee neither
 liberty, nor riches; feed
 me with food convenient, lest
 I be too full, and deny thee;
 and say, who is the Lord? or
 lest I be poore and steale, and
 so take the name of my God in
 vaine; and if I aske any thing
 which is euill, deny my igno-
 rance; if I aske any thing
 which is good, remember thy
 promise.

Saint



S. Augustines Prayer.

Miserere mei Domine, indigna facientis, & digna patientis.

English.

BE mercifull vnto me, O
God, doing vnworthily
vnto thee; and yet receiuing
that from thee, that more wor-
thy then I are denied at thy
hands; O Lord continue this
mercy, and let not my illness
weary out thy goodnesse,
for thy tender patient
mercies sake;

Amen.

A



*A Thanksgiving vnto God
the Father.*

L Et all true Christians say,
and acknowledge with
one heart, and mouth : say
also with them, O my soule,
say in this mortall body, with-
out this mortall body, Glory,
honour and praise bee vnto
thee, most mercifull God,
throughout all ages and ge-
nerations of the world, which
hast not spared thine onelie
Sonne, but offered him vp a
bleeding sacrifice, for the sins
of thy people, given him to
death, even to the death of the
Crosse, for most wretched
mankinde, to that end that
through

through him, we might bee
 saved, and delivered from de-
 struction, and brought into
 the liberty of everlasting life;
 grant vnto vs, by thy Spirit
 that we may perfect, and con-
 tinue in this thy grace and
 fauour, for euer and
 euer. Amen.

Another short eiaculato-
 ry praier *English and Latine.*

O Deus omnium miserati-
 onum, Pater, te precor
 vt abissus misericordiae tuae absor-
 beat abissum peccatorum meorum.

O Father of goodnesse and
 mercy, I humbly intreat thee,
 that the depth of thy mercy
 may swallow vp the depth of
 my finnes.

Martin

Martin Luthers Prayer.

Confirme in vs, O God,
that which thou hast
wrought, and finish the worke
thou hast begun in vs, to the
glory of thy name, and the sa-
ving of our soules at the dread-
full day of thy visitation, for
thy deere mercies sake. *Amen.*

*A few short remembran-
ces, or most materiaall rules of
good life, for the practice of
every true Christian,
here inserted.*

1. **F**ear God: for not to
fear him, is to feare e-
very thing.
2. **L**oue thy brother: for if
thou loue not him whom
thou

thou hast seene, how shal
thou loue him whom thou
hast not seene?

3. Bee charitable to the
poore, which is to releeue
Christ in his members, and be
not greatly curious, so thou
knowest them no notorious
ill liuers; for if *Lot*, had beene
so in the entertainment of his
strangers, he had not receiued
Angels in stead of men: and
withall, because it is better to
giue many counterfeits, then
that one truly needy should
depart vnrelieued.

4. Swear not, but what
thou truly knowest: as to ma-
nifest a doubtfull truth, and
that vpon vrgent occasion, for
by an oath may God be great-
ly honoured, or dishonoured.
Honoured, as when we shall
bring him to testifie a truth,
which

which is himselfe the God of truth: dishonor, whē we bring him to witnesse a falshood, which whosoever doth, the Lord will not hold him guiltlesse. And to avoid this, make conscience of thy word, and it shall be to thee as a oath: for it is the man that gives credit to the oath, more then the oath to the man.

5 Perswade thy selfe, rather then thy friend, to keepe thy counsell: and whatsoever discord shall arise betwixt thee and him, as thou tenderest the reputation of an honest heart, neuer let malice in hatred make thee to reueale, that which loue & friendship before bound thee to conceale.

6 Hate no man, no nor thy enemy, lest God loue him, for to hate where he loues, is a
 feare

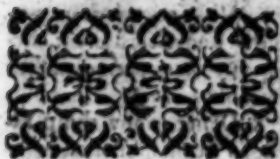
fearfull opposition.

7 Whatsoever is deare vnto thy body, forbear it, being any way preiudiciall to thy soule.

8 Desire in any thing, rather to bee in substance without shew, then in shew without substance.

9 Desire to liue godly: though poorely in this world, for hee that vngodly dies rich, shall have many mourners to his grave, but few comforters at his iudgement.

10 Thinke of God with wonder, speake to God with reuerence, serue him in loue, obey him in feare, and doe nothing, but as in his presence and sight, & thou shalt liue the life of the godly, & go the way of the blessed, liue in his feare, and die in his fauour.



In laudem operis &
Authoris.

VV Has attribute's worth
thy deserving paine,
(Deare friend)

since thy endenour blesseb vs,
Whose serious hours is,
spent onely to reclaim
The stubborne, stiffe-
necks, and idolatrous?

For what their fathers
gathered with much care,
For holy penitentiall legacies,
Children pervert the deads
will, and prepare,

Hard-

Hardnesse of heart
 for their Apostasies.
 Go boldly forwards,
 though they iudge like Dan,
 Our people with the
 gall of bitternesse:
 Yet vnto them be a Samaritan,
 Powre oyle into their wounds
 with cheeresfullnesse:
 And blest be thy endenour,
 and each thought,
 Till to the prouinst Land
 thy spirit be brought.

W. Lort.

A



A conclusion to the Author and his Booke.

TRadition and anti-
quity the ground,
Whereon that erring
Church doth so relye,
Breakes out to light,
from darknesse to confound
The nouell doctrine
of their heresie,
Which plainly these
most sensible degrees,
Doth point the wayes
it hath digrest to fall,
Where each observing
iudgement plainly sees,
From good to bad,
from bad, to worst of all
It is arriv'd:
so that it can aspire,
Obscure,

Obscure, deface, sup-
 presse, doe what it may,
 To blind this truth
 to no step any higher,
 By any policy
 it can essay.
 These holy Hymnes
 stuf with religious zeale,
 And meditations
 of most pious use,
 Able their whole to wound,
 our wounded heale:
 Free from impiety,
 or least abuse,
 Blot out all merit,
 in our selues we haue,
 And onely, salety,
 doe on Christ rely.
 Offer wee prayers
 for those are in the graue;
 Nor vnto Saints that beare not,
 doe not crye.
 Then in a word,
 since God hath those preserv'd
 From

From the Inquisitors
 must cruell rage,
 Though in their mouth
 they else might haue desired
 To passe among the good
 things of this age:
 Yet are in this respect
 of more regard,
 Since God would haue them
 to these times appare,
 So many hauing perisht,
 and be heard
 With more true sale,
 that God hath kept so deare.
 By all which I conclude:
 from thine vniuers heart,
 Toon wicked servant,
 that might know & should not
 He hath discharged himselfe
 in all and part,
 That would haue cur'd
 your Babel, but he could not

B. L.

FINIS.